

HERE FOLLO-  
weth a Compendious  
Regiment, or Die-

tarie of Health.

Made in Mount Pylor:

Complayed by Andrewe  
Board, of Phisick  
Doctor.

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О. Г. ОН МЯСИ

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# THE TABLE.

THE first Chapter doth shew where a man should cytuate or set his mansion place, or house for the helth of his body.

The secōd chapter doth shew a man how he should build his house, and that the prospect be good for the conseruation of health.

The third chapter doth shew a man to build his house in a pure and fresh ayre, for to lengthen his life.

The fourth Chapter doth shew vnder what maner a man should build his house or mansion, eschewing thinges that should shorten the lyfe.

The fift chapter, doth shew how a man shold order his house, concerning the implemetes, to confort the spirites of man.

The sixte chapter doth shew a man howe he shold order his house and housholde, to lyue in quietnesse.

The sevēth chapter doth shew how the head of the house, or a housholder should excercise himselfe, for the helth of his soule and body.

The eyght Chapter doth shewe, how a man should order himselfe in sleeping and wachte, and in his apparell wearing.

The ninth Chapter doth shewe that replecion or surfeting, doeth much harme to nature

## The Table.

and that abstinence is the chiefest medisoun, of  
all medisouns.

¶ The x. chapter, treteth of al maner of drinkeſ.

¶ As of water, of wyne, of ale, of beere, of Cyder,  
of Meade, of Metheglyn, and of Whay, &c.

¶ The xi. Chapter treateth of bread.

¶ The xii. Chapter treateth of Potage, of Sew,  
of Stewpots, of Grewell, of Firmentac, of Peate,  
¶ Potage, of Almonde mylke, of Ryce potage,  
of Caudelles, of Cullesles, of Ale brues, of hon-  
ny Soppes, and of al other maner of brothes.

¶ The xiii. Chapter treateth of white meate, as  
of Egges, Butter, Cheese, Milke, Creame, posets,  
and of Almond butter, and of Beane butter.

¶ The xiii. Chapter treateth of fyſhe.

¶ The xv. Chapter treateth of wylde foule, and  
tame foule, and Byrdes.

¶ The xvi. Chapter treateth of fleshe, wylde  
and domesticall.

¶ The xvii. Chapter treateth of particular  
thinges, of fyſhe and fleshe.

¶ The xviii. Chapter treateth of roſte meate, of  
tryed meate, of foden or boyled meate, of broy-  
led meate, of baked meate.

¶ The xix. Chapter treateth of Rootes.

¶ The xx. Chapter treateth of certayne vſuall  
herbes.

¶ The xxii. Chapter treateth of fruities.

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- ¶ The. xxii. Chapter treateth of spyces,
- ¶ The. xxiii. Chapter sheweth a dyet for San-  
guine men,
- ¶ The. xxiii. Chapter, sheweth a diet for Flu-  
maticke men.
- ¶ The. xxv. Chapter sheweth a dyet for colo-  
rick men.
- ¶ The. xxvi. Chapter doth shewe a dyet for  
Melancolick men.
- ¶ The. xxvii. Chapter treateth of a dyet and of  
an order to be vsed in the pestiferous time of  
the pestilence, and the sweating sicknesse.
- ¶ The. xxviii. chapter treteth of a diet for them  
the which be in an Ague or a Feuer.
- ¶ The. xxix. Chapter treateth of a dyet for  
them the which haue the Iliack or the collicke  
and the stone.
- ¶ The. xxx. Chapter treteth of a dyet for them  
the which haue any of the kind of the gowtes.
- ¶ The. xxxi. chapter treteth of a dyet for them  
the which haue any of the kinds of the lepored
- ¶ The. xxxii. Chapter, treateth of a dyet for  
them the which haue any of the kindes of the  
falling sicknesse.
- ¶ The. xxxiii. Chapter treateth of a dyet for  
them, the whiche haue any payne in their  
head,

## The Table.

- ¶ The xxxiiii. Chapter treateth of a dyet for them the which be in a consumption.
- ¶ The. xxxv. Chapter treateth of a dyet for them the which be asinatrick men, being shorte wynded or lacking breath.
- ¶ The. xxxvi. Chapter doth shew a dyet for them the which haue the Palsey.
- ¶ The. xxxvii. Chapter doth shew an order and a diet for them the which be mad, and out of their wit.
- ¶ The. xxxviii. Chapter treateth of a dyet for them the which haue any of the kynde of the Idropsy.
- ¶ The. xxxix. Chapter treateth of a generall dyet for all maner of men and women, beeing sicke or whole.
- ¶ The. xl. Chapter doeth shewe an order or a fashion, how a sicke man should be ordered in his sicknesse. And howe a sick man should be vsed that is likely to dye.

## ¶ The ende of the Table.

¶ There

HERE FOLLO-  
weth the Dyetary  
of *Health*.

**C**THE fyrt Chapter, doeth shew  
where a man shold cytuate  
or set his mansyon place  
or house, for the  
health of his  
body.

**W**HAT man of Honour, or  
worshyp, or other estate,  
the which doth pretende  
to buylde a house, or anye  
mansion place to inhabite  
himselue: Or else doth pretende to al-  
ter his house, or to alter olde buylding  
into comodious & pleasant buylding  
not onely for hys owne proper com-  
moditie,

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moditic, wealth and health. But also for other men, the which will resorte to him having also a respecte to hys posterity. Fyrste, it is necessary and expedient for him to take heede what counsayle God did gue to Abraham, and after that to take heede what counsayle God did gue to Moyles. And to the children of Israell, as it appeared in the xij. Chapter of Exodi. And the xx. Chapter of Numery. And the vi. Chapter of Deuterononis. And also in the booke of Levites saying fyrist to Abraham. Go thou forth of thy countrey and from thy kynred, or natyon. And come thou into the countrey the which I wil shew to thee, a countrey abounding or plentyfull of mylke and honney. Here is to be noted that where there is plenty of mylke, thers is plenty of pasture, and no scarsitye of water. And where there is plenty of honney, there is no scarsitie but plentyfullnesse of woods, for there be moe

Bees

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Bees in woods, and so consequently abundance of honey. Then there be Bees, or honey, or ware in the hives, in Gardens or Orchardes. Wherefore it appeareth that who so ever that will build a mansyon place or a house, hee muste cytuate and sette it there where he must be sure to haue both water and woode. Excepte for pleasure, he will bulde a house in or by some citty or greate towne, the which be not destitute of such commodities. But he the which will dwell at pleasure and for profit and health of his body, he must dwell at elbowe roome, hauing water and woode annexed to his place or house, for if he bee destituted of any of the principalles, that is to say. fyre of water for to waſhe and to wryng, to bake and to brewe, and divers other cauſes, ſpecially for perill the whiche mighte fall by fyre, it were a greate discommodious thing. And better it were to lacke woode,

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woode, than to lacke water, the pre-  
misses considered. Althoughe that  
woode is a necessary thing, not onely  
for fewell, but also for other vrgent  
causes, spesyally concerning buylding  
and reperations.

**C** The second Chapter, doth shewe a  
man how he should buyld his house  
or mansyon, that the prospect  
be fayre and good, for  
the conseruacion  
of health.

**A** fter that a manne hath chosen a  
conuenient soyle and place, accor-  
ding to his minde & purpose, to buylde  
hys house or mansyon on. He muste  
hauen a forecaste in his minde, that the  
prospecte to and fro the place, be plea-  
saunte, fayre, and good to the eyz,  
to beholde the wooddes, the waters,  
the fyeldes, the vales, the hilles, and  
the playne grounde. And that euery  
thing

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thing be descent and fayre to the eye,  
not onely within the precinct of the  
place appoynted, to buylde a mansyon  
or a house, to see the commoditie a-  
bout it, but also it maye be placable to  
the eyes of al men to see, and to behold  
when they be a good dystance of from  
the place, that it doeth stande com-  
modityouslye. For the commodityous  
buylding of a place, doeth not onely  
satisfie the mynde of the inhabitour,  
but also it doeth comfort, and reioy-  
seth a mannes hart to see it: spesyally  
the pulcrous prospect. For my concept  
is such, that I had rather not to builde  
a mansyon or a house, than to buylde  
one without a good prospecte in it, to  
it, and from it. For and the eye be  
not satisfied, the minde cannot be  
contented. And the minde cannot be  
contented, the hart cannot be pleased;  
If the hearte and minde be not plea-  
sed, nature doeth abhorre. And if na-  
ture doe abhorre, mortification of the  
bytall

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bytall, and anymall, and spirituall  
powers doe consequently followe.

**C** The thirde Chapter doeth shewe a  
man to build his house in a pure  
and a fleshe ayre to leng-  
then his life.

**T**here is nothing, excepte poysone  
that doth putryfye, or doeth cor-  
rupte the blood of man. And also  
doth mortify the spirites of man, as  
doth a corrupt and a contagious ayre.  
For Galen terapentico uono sayeth,  
whether he will or will not, we muste  
graunt to every man ayre, for with-  
out the ayre no man can liue. The  
ayre cannot be to cleane and pure con-  
sidering it doth close, and doth com-  
passe vs round aboute, and we doe re-  
ceiue it into vs, we cannot be with-  
out it for we liue by it, as the fyfhe  
lyueth by the water. Good ayre there-  
fore is to be praysed. For if the ayre  
be

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be freshe, pure, and cleane about the manysyon or house, it doeth conserue the life of man, it doth conforte the brayne, and the pouers, naturall animall, and spirituall, engendringe and making good blood, in the which consisteth the lyfe of man. And contrarly evill and corrupte ayres, doeth infecte the blood, and doeth ingender manye corrupte humoures, and doeth putrefye the brayne, and doeth corrupt the hearte, and therfore it doeth breed many dyscaless, and infirmitiess, thorough the which mannes life is abreviated, and shortned. Manye thinges doeth infect, putrefy and corrupte the ayre. The fyrist is the influence of sundry startes and standing waters, stinking mysses, and marshes. Carpen lying long aboue the grounde. Muche people in a smale roome, lying uncleanely, and being fylthy and fluttishe. Wherefore evill that doeth pretende to bulide his

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his mansyon or house, he must prouide  
that he doe not situate his house, nigh  
to any marshe or morish grounde.

And that there be not nigh to the  
place stynking and putrifyed stan-  
dynge waters, pooles, pondes, nor  
meeres, but at least wise that such wa-  
ters doe stande vpon a stony or a gra-  
uelli grounde mixte with claye, and  
that some freshe sprynges haue a re-  
course to nourishe and to refreshe the  
sayde standinge waters. Also there  
must be circumspection had that there  
be not aboute the house or mansyon,  
no stinking dyches, gutters, nor ca-  
nelles, nor corrupt dunghilles, nor  
synkes except they be ofte and diuers  
tymes mundifyed and made cleane.

**S**weeping of houses and chambers,  
ought not to be done as long as anye  
man is within the puccincte of the  
house, for the dust doth putrify the ayre  
maketh it dence.

Also nigh to the place, let neyther  
hempe

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hempe nor flax be watered, & beware  
of the snusse of candelles, and of the  
sauoure of apples, for these thinges be  
contagious and infectiue. Also misty  
and cloydy dayes, impetous and ve-  
hement winds, troubleous and vap-  
orous whether is not good to labor in it,  
to open the powers, to lette in infecti-  
ous ayre. Furthermore beware of pis-  
sing in draughtes, and permit no com-  
mon pissing place be aboute the house  
or mansion, and let the common house  
of easement be ouer some water, or else  
elongated from the house. And be-  
ware of emptyng of pisso pottes, and  
pissing in chunneis, so that all euell  
and contagious ayres maye bee expel-  
led, and cleane ayre kept vnpurifyed.  
And of all thinges, let the butterye,  
the ceiller, the kitchin, the larder house  
with all other houses of offices, be  
kepte cleane, that there be no fylth in  
them but good and odiferous sauou-  
res. And to expell and expulse all cor-  
upt

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rupt and contagious ayre, looke in the  
xxvi. Chapter of this booke.

The.iii. Chapter, doth shewe wher  
der what maner and fashyon a man  
shoulde buylde his house or mans  
yon, in eschewing thinges  
the which shold shoz  
sile to shorten the lyfe of  
man.

**V**hen a man doeth begyn  
to buylde hys house or  
mansyon place, hee must  
proyde ( sayeth Iesus  
Christe ) before that hee  
begin to buylde for all thinges necessa  
ry for the perfourmation of it, least that  
when he hath made his foundation,  
and cannot fynishe his worke that he  
hath begon, every man will derydē  
him, saying.

This man did begin to buylde, but  
hee cannot fynishe or make an ende

of

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of his purpose, for a man muste consider the expence, before he doe begin to buylde. For there goeth to buylding many a nayle, many pinnes, many lathes, and many tyles, or sclates, or strawes. Beside other greater charges, as tymber, boordes, lyme, sande, stones, or brick, besyde the workmanship and the Implements. But a man the whiche is provided or hath in store to accomlishe his purpose, and hath chosen a good soyle and place to cytuate hys house or mansyon, and that the prospect be good. And that the ayre be pure, friske and cleane. Then he that will buylde, let hym make his foundacyon vpon a grauell grounde, myxt with clay, or else let hym buylde vpon a roche of stone, or else vppon an hyll or an hylles syde. And order and edify the house, so that the principall and chiefe prospectes maye be East, and West, spesyally Northeast, Southeast, and Southwest, for the

B.J.

meridiuell

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meridiall wynde, of all windes is the  
moste worste, for the south wynde  
doth corrupt and doth make euell va-  
pours. The East winde is tempestate,  
fiske and fragrant, the westwynde  
mutable, the North winde purgeth  
euill vapowres, wherefore better it  
is of the two worste that the wyn-  
dowes doe open playne North, than  
playne South. Although that Iere-  
my sayeth, from the North cometh  
all euil: And also it is written in Can-  
tica Cant icorum . Rysse by Northwind  
and come thou Southwynde , and  
perfect my garden. Make the hall vnder  
such a fasshion, that the Parlour  
be anexed to the head of the hall. And  
the buttery and pantry be at the lower  
ende of the Hall, the seller vnder the  
pantry , set somewhat a base , the  
kitchin set abase from the Butterye  
and pantrie, comming with an entrye  
by the wall of the buttery, the pastrye  
house and the larder house annexed to  
the

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the kitchin. Then deuide the lodgings by the Circuite of the quadriuall courte, and let the gate house be opposite or agaynste the Hall dore ( not directly ) but the Hall dore standing a base at the gatehouse in the middle of þ fronte entring into the place : let the preuy chamber be annexed to þ great chamber of estate, with other chambers necessary for the building, so that many of the chambers maye haue a prospecte into the Chappell . If there be an better courte made , make it quadriuall, with houses of easementes, and but one stable for horses of pleasure, & see no filth nor donge be within the court, nor cast at the back syde, but the dong to be caried far from the mansion . Also the stables and þ slaughter house ~~þ~~ Dayry if any be kept should be elongated the space of a quarter of a myle from the place . And also the bakeshouse and brewhouse shoulde be a distance from the place and from other building

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building when all the mansyon is edifyed and built: If there be a mote made aboute it, there shoulde some freshe spring come to it, and dyuers tymes the mote oughte to be scoured and kept cleane from mud, & weedes. And in no wise let not the fylth of the Kitchin descend into the mote. Furthermore it is a commodyous and a plesaunt thing to a mansyon to haue an orchard of sundry fruities.

But it is more commodiouser to haue a fayre Garden repleted with hearbes of Aromatick and redolent sauoures. In the Garden may be a poole or two for fysh, if the pooles be cleane kepte. Also a parke repleted with Deere and Conyes, is a necessary and a plesaunte thing to be annexed to a mansyon. A doue house also is a necessary thing about a mansyon place. And among other thinges a payre of Buttes is a decent thing about a mansyon, and other while, for a great man necessarye

rye

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tye it is to passe his tyme wyth bowles  
in an Alley, when all this is fynished,  
and the mansyon replenyshed with  
Implementes, there muste be a  
fyre kepte contynually for a space, to  
drye vp the contagious moysters of  
the walles and the sauour of the lyme  
and sande. And after that a man may  
lye and dwell in the sayde mansyon,  
without taking any inconuenience of  
sicknesse.

**C**hapter. v. Chapter doth shewe how a  
man shoulde order his house con-  
cerning the Implementes  
to comfort the spyrites  
of man.

**H**an a man hath builded  
his mansion, and hath his  
**W**holes necessary about  
his place, if he haue not  
**H**ousshold stufte, or Im-  
plementes the whiche be needfull. But  
must borow of his neighbours.

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He than is put to a shifte and to  
greate afterdeale, for these men the  
which doe byue in a Bottle and bake  
in a wallet, it will bee long or he can  
buy Jack and sallet. Yet euery thing  
muste have a beginning, and every  
man muste doe after is possessions or  
abylity. This notwithstanding, bet-  
ter it is not to set vp a houshalde or  
hospytalyty, than to set vp householde  
lacking the perfromation on it. As  
now to come for malte, and by and by  
for Salte: Nowe to sende for bread,  
and by and by to sende for a Sheepe's  
head: And now to sende for this and  
now to send for that, and by and by he  
doth send he cannot tell for what.

Such thinges is no prouision, but  
it is a great abusion. Thus a man  
shall leese his thrifte, and be put to a  
shyfte. His goods shall never increase  
and he shall not be in reste nor peace.  
But euer in carke and care, for hys  
purse will euer be bare. Wherefore I  
do e

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Doe comsayle euery man: to prouide  
for himselfe as soone as he can. For if  
of Implementeſ he be deſtituted, men  
will call him lightwitted. To ſet vp a  
grete house, & is not able to keepe man  
nor mouse. Wherefore let euery man  
ooke on he leape, for many cornes  
maketh a great heape.

**C**hapter. vi. Chapter doeth ſhew howe  
a man ſhould order his house  
and houſhold, and to  
live quietlē.

**W**hoſoever hee bee that  
will keepe an house, he  
must order the expen-  
ſes of his house, ac-  
cording to the rente of  
hys landes. And if he  
haue no lande, he must order his house  
after his herte, winnynge or gaynes.  
For hee that will ſpende more in his  
house, than the rente of hys landes,

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or his gaynes doth attayne to , hee  
shall fall to pouerty, and necessity will  
urge, cause, and compell him , to sell  
his lande, or to waste his stock , as it  
is dayly seene by experiance of many  
men. Wherefore they the which will  
eschew such prodigality, and inconuen-  
ience, must deuide his rentes, porcy-  
on and expences, whereby he doth lieue  
into three equall portions or partes.  
The firste parte must serue to prouide  
for meate and drinke , and also other  
necessary thinges for the sustentati-  
on of the houshalde. The seconde por-  
cyon or parte, must be reserved for ap-  
parell not onely for a mans owne  
selfe: But for all his houshalde , and  
for seruauntes wages , deductyng  
somewhat of this portion in almes  
deedes to poore neighbours, and poore  
people , fulfilling other of the seuen  
worke of mercy. The thirde porcyon  
or parte, muste be reserved for urgente  
causes in time of neede, as in sicknesse  
repara-

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reparation of houses, with many other cotidial expenses, besides rewar-  
des and the charges of mans last end, if a man do exceede this order, he may  
soone fal in dette, the which is a daun-  
gerous thing manye wayes, besyde  
the bringing a man to trouble. And  
he that is ones behinde hande, and in  
trouble, he cannot be in quietnesse of  
minde, the which doeth perturbe the  
heart, and so consequently doth shor-  
ten a mans life.

Wherefore there is no wise man but  
will eschew this inconuenience. And  
will cast before what shall followe af-  
ter. And in no wise to set vp a house-  
hold, before hee hath made prouisyon  
to keepe a house: For if a man shal buy  
euery thing that belongeth to the ke-  
eping of a house with his peny, it will  
bee long or he be riche, and long or that  
he can keepe a good house.

But he is wise in my conceypte that  
will haue or he doe set vp his housshold

two

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Two or three yeares rent in his coffer :  
And if hee haue no landes, than he  
must prouide for necessary thinges, or  
that hee begin houshalde, leste he re-  
pent himselfe after thorow the which,  
he doth fall into penisuulnesse, and af-  
ter that into sicknesse, and diseases, ly-  
ving not quietly, wherby he shall abre-  
uyate his life.

**C** The. viij. Chapter doeth shew howe  
the heade of a house, or a house-  
holder should exerce him  
self, for the health of his  
coule and body.

**A** fter that a man hath prouyded all  
thinges necessary for his house,  
and for his household, expedient it is  
for him to knowe, howe he shoule  
exerce him selfe both bodily and  
ghostlye: for there is no catholitke  
or christen man living, but he is bound  
in conscience to be more ex: cunspic-  
ter

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ter about the wealth of his soule, than the health of his body.

Our sauoyoure Iesus Christe sayeth, what shall it profite to man if he get all the world, & leese himselfe, & bring himselfe to a detriment. Wherefore it appeareth that a man ought to be circumspect for the helth & wealth of his soule, for he is bound so to liue, that myghte & day & at all houres he shoule be redy. Than whan he is called for to departe out of this world, he shoulde not feare to dye, saying these wordes, with S. Ambrose. I feare not to dye, bycause we haue a good God. When a man hath provided for his soule and hath subdued sensuallity, and that he hath broughte himselfe in a trade or a vsage of a ghostelye or a Catholicke lyning, in obseruynge the commaundementes of God. Than he must study to rule & to gouerne them, the which be in his houshalde or vnder his custody or domynyon, to see that

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that they be not ydle. For King Hen-  
rye the eight said whan he was yong,  
ydlenes is chiefe masters of vices all.  
And also the head of a house must o-  
uer see that they which be vnder his  
tuition serue God the holye dayes as  
dilligently, yea, and more diligentlier  
than to doe their woorke the feryall  
dayes, refrayning them from vycle  
and sinne, compelling them to obserue  
the comandaundementes of God, specy-  
ally to puni shewearers, for in all the  
world, there is not such odyble shwea-  
ring as is vsed in England, special-  
ly amongst youth and children, which  
is a detestable thing to heare it, and  
no man doeth goe about to punishe it.  
Such thinges reformed, than maye  
an householder be glad, not ceasing to  
instruct them the which be ignorant,  
but also he must continue in shewing  
good example of lyning, than maye  
he reioyce in God and be mery, the  
which myth and reioysing, doe leng-  
then

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then a mannes lyfe and doeth expell  
sicknesse.

**C**the viii. Chapter doth shew how  
a man should ordre himselfe in  
sleepe and watch, and in  
wearing his  
apparell.

**M**an a man hath exercy-  
cysed him selfe in the  
**W** daye time, as is rehear-  
sed, he may sleepe sound-  
lye and surely in God,  
what chaunce soeuer  
doe fortune in the night. Moderate  
sleepe is most praysed, for it doth make  
perfect digestyon, it doth nourish the  
blood, and doeth qualify the heate of  
the liuer, it doeth acuate, quicken, and  
refresheth the memory, it doth restore  
nature, and doeth quiet all the hu-  
moures and pulses in man, and doth  
animiate and doth comforte all the  
naturall

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naturall and animall and spirituall  
powers o: man. and such moderate  
slepe is acceptable int he sight of God,  
the premisses in the aforesayde chap-  
ter obserued and kepte: And contrari-  
ly, immoderate sleepe and sluggishnes  
Doth humecte and maketh lighte the  
brayne it doth ingender rewme and  
impostumes, it is euill for the pallye,  
whether it be vniuersall or particu-  
ler, it is euill for the falling sick-  
nesses, called Epilencia, Analencia,  
and cathalencia; appolesia, soda, with  
all other infirmitiis in the heade, for  
it indueth and causeth obliuiousnesse  
for it doth doeth hynder and let much  
the memorie and the quicknesse of  
wytte. And shortly to conclude it, doth  
perturbe the naturall, and anymall,  
and spirituall powers of man. And  
specially it doeth instigate and leade  
a man to sinne, and doeth induce and  
inferre brevity of life, and det. stablye  
it displeaseth God. Oure Lorde Jesu  
Christ

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Christ did not onely bid or command  
hys discypples to watche, but dyd a-  
numate them and all other so to doe,  
saying: I saye not onely to you watch  
but to all men I saye watche , and  
to Peter he sayd , myghtest not thou  
one houre watche with me. Although  
these holy Scriptures wyth many o-  
ther mo , the which I myght allel ge-  
for mee , although they be not great-  
lye referred to this sence , yet it maye  
stand here with my purpose and mat-  
ter without reprehension. These mat-  
ters here nedē not greatly to be refe-  
red, wherfore I do returne to my pur-  
pose, & doe say that the moderation of  
sleepe, shoule be measured according  
to the naturall complexion of man,  
and in any wise to haue a respecte to  
the strength and the debility to age  
and youtch, and to sicknesse and health  
of man. fyriste, as concerning the na-  
turall complexion of man . San-  
guine and collorick men seuen howres  
of

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of sleepe is sufficient for them. And now considering the imbecillity and weakenes of nature , a flumaticke man may sleepe .i. hours or more. Melancholick men maye take their pleasure, for they be the receptacle and the dregges of al the other humoures. Secondly youth and age would haue temperaunce in sleeping.

Thirdly strength may suffer a bronte, in watche , the which debility and weakenesse cannot, as I wil shew by a familier example. There were two men sate at the dice together a daye and a night and more, the weake man sayd to him, I can play no longer.

The strong man sayd to him . Fye on thee bench whistler, wilt thou starr a way now. The weake man to satisfye the strong mans mind , appetite, and Desire, playeth with his fellow , thow the which he doeth kill himselfe.

The strong man doeth him selfe little pleasure, all thinges considered

the

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the which I doe passe ouer. Wherefore  
I will returne to the sick man , whi-  
ch may sleepe at all times when that  
he may get it , but if he may sleepe at  
any time besy, it is for him to refayne  
from sleepe in the daye , and to take  
his naturall rest at night , whan all  
thinges is or shold be at rest & peace,  
but he must doe as his infirmitie wyl  
permit and suffer . Whole men of  
what age or complexion soever they  
be of, shold take their naturall rest  
and sleepe in the nighte, and to eschew  
meridiall sleepe . But and neede shall  
compell a man to sleepe after his meat  
let hym make a pause , and then let  
him stand and leare and sleepe against  
a cubbord, or else let hym sit uprighte  
in a chayre and sleepe . Sleeping after  
a full stomack doeth engender dyuers  
infirmities, it doth hurte the Spleene,  
it relaxeth the sinewes, it doth engen-  
der the dropsies and the gowte , and  
doth make a man looke euill coloured.

C. J.

Beware

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Beware of veneryous actes before  
the fyrt sleepe, and specially beware  
of such thinges after dynner, or after  
a full stomacke, for it doeth ingender  
the crampe and the gowte, and other  
dyspleasures. To bedwarde be you  
mery, or haue a mery compayne about  
you, so that to bedwarde no anger,  
nor heauyness, sorrow nor pensyfullnesse  
doe trouble or disquiet you. To bed-  
warde, and also in the morwyng use  
to haue a fyre in your chamber to waft  
and consume the euill vapoures with-  
in the chamber, for the breath of man  
may putrify the aire within the cham-  
ber: I doe aduertise you not to stande  
nor to sytte by the fyre, but stande or  
sit a good way of from the fyre, taking  
the flauour of it, for fyre doeth aryste  
and doeth drye vp a mannes bloude,  
and doth make sterke the sineynges and  
woyntes of man. In the nyghte let the  
wyndowes of your house, speciallye  
of your chamber be closed. No han you  
be

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be in your bedde, lye a little whyle on your left syde, and sleepe on your right side. And whan you doe wake of your fyrt sleepe, make water, if you feele your bladder charged, & than sleepe on the left syde, and looke as oft as you doe wake, so oft turne your selfe in the bedde from one syde to the other. To sleepe grouelling vpon the stomache and belly is not good, onelesse the stomache be slowe and of yll dygestiōn, but better it is to laye your hande, or your bedfellowes hand ouer your stomache, than to lye grouellyng. To sleepe on the back upright, is vittelye to be abhored, whan that you do sleepe let not your necke, neyther your shoulders, neyther your hands nor feete, nor no other place of your bodye lye bare vndiscovered. Sleepe not wþth an empty stomache, nor sleepe not after that you haue eatē meate one hōlē or two after. In your bed lye with your heade somwhat highe, leaste that the

C.ij. meate

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meate which is in your stomacke,  
thorow cruciations, or some other  
cause ascend to the orife of þ stomacke.  
Let your nightcap be of scarlet, and  
this I doe aduertise you, to cause to  
be made a good thicke quylte of cot-  
ten or else of pure flockes, or of cleane  
wooll, and let the couering of it be of  
whyte fustyan, and laye it on the fe-  
therbed that you doe lye on, and in  
your bed lye not to wchote nor to colde,  
but in atemperaunce. Olde ancient  
Doctors of Phisick sayth. viij. houres  
of sleepe in sommer, and ix. in wynter,  
is sufficient for any man, but I doe  
thynde that sleepe ought to be taken  
as the complection of man is. Ne han  
you doe rise in the morning, rise with  
myrth and remember God. Let your  
hosen be brushed within and without,  
and flauer the inside of them agaynste  
the fyre, vse linnen socks, or linnen  
hosen nexte your legges, whan you be  
out of your bedde stretche forth your  
leggs

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legs and armes, & your body,oughē  
and spit and then go to your stoole to  
make your egestion, and exonerate  
your selfe at all tymes, that nature  
would expell. For if you doe make any  
restriction in keeping your egestyon,  
or your bryne, or ventositie, it maye  
put you to displeasure, in breeding dy-  
uers infirmitieſ. After you haue eua-  
cuated your bodye, and trussed your  
poyntes, keyme your heade oft, and so  
do dyuers times in the day. And wash  
your hands and wretſ, your face and  
eyes, and your teeth with cold water,  
and after that you be aparelled, walke  
in your Garden or Parke, a thousand  
pase or two. And than great and noble  
men do vſe to go to the Churche, and  
that men that cannot doe ſo, but muſt  
apply their busynesse, doth ſerve God  
with ſome praiers, ſurreyng thanks  
to hym for hys manysfolde goodnessse,  
with aſkyng mercye for th. yſe offen-  
ces. And before you go to your refecti-

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on

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vn moderately exercise your body with  
some labour, or playing at the tennis,  
or casting a bowle, or pausing weights  
or plummets of leade in your handes,  
or some other thynges to open your  
poores, & to augment naturall heate.  
At dinner and supper vse not to drinke  
sundry drinke, and eate not of diners  
meates: but feede of two or thre dy-  
shes at the most. After that you haue  
dyned and supt, labour not by and by  
after, but make a pause sitting or stan-  
dying vpright the space of an hower  
or more wþt some pastyme, drynke  
not muche after dynner. At your sup-  
per, vse lyghte meates of dygestion,  
and refrayne from grosse meates, goe  
not to bed with a full nor an emptie  
stomack. And after your supper make  
a pause or you goe to bedde, and go to  
bed as I sayde with myrth. Further-  
more as concerning your apparell. In  
wynter next your shyrtle, vse you to  
weare a petticoate of scarlet, your do-  
blet

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blet vse at pleasure: But I doe aduertise you to line your Jacket vnder this fashion or maner. Bye you fyneskins of whyte Lambe and blacke Lambe, And let your skinnier cut both y sortes of the skinnes in small peeces triangle wyse, like halfe a quarell of a glasse wyndoore. And then so we togithet a whyte peece and a black, like a whole quarell of a glasse wyndoore: and so sow vp togither quarel wyse, as much as will line your Jacket, this furre for holsomnesse is praysed aboue sables, or any other fur. Your exteryall apparel vse according to your honour. In sommer vse to were a skarlet petticoate made of stamel, or lynse wolse. In winter and sommer kepe not your hed to hote nor binde it to strayne, keepe euer your necke warme. In sommer kepe your necke & face from the sunne, vse to weare Gloves made of Gote styn, perfumed with Amber Degre. And beware in standing or lying on y ground

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ground in the reflection of the sonne,  
but be monable. If thou shalte com-  
mon or talke with any man, stand not  
still in one place, if it be vpon the bare  
ground, or grasse, or stones, but be mo-  
vable in such places. Stande nor sit  
vpon no stone or stones: Stande nor sit  
long bare hed vnder a haute of stone.  
Also beware that you do not lie in old  
chambers which be not occupied, spe-  
ciallye such Chambers as **Mise** and  
**Rattes** & **Snyles** resorteth vnto: lye  
not in such Chambers, the which be  
deprived clene from the sonne, and o-  
pen ayre, nor lye in no lowe Chamber,  
except it be borded. Beware that you  
take no cold on your feete and legges,  
And of all weather, beware that  
you doe not ryde nor go in  
great and impious  
wyndes.



C The

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**C**hapter ix. Chapter doth shewe, that repletion or surfetyng, doth much harme to nature. And that abstinence is the chiefeſt me-  
diſons of all me-  
diſons.

**G**allen declaring Ipoſrates ſentence vpon eating to much meate, ſayth: More meate then accordeth with na-  
ture, is named repletion or a ſurfeſt. Repletion or a ſurfeſt is taken as well by gurgitacions or to much drinking, as it is taken by epulation of eating of crude meate, or eating of more meate than doeth ſuffice or can be truely dy-  
gestered. Or else repletion or a ſurfeſt is, when the ſtomack is farced or stuffed, or repleted with to much drink & meat that the lyuer which is the fyre vnder the potte is ſuppreſſed, that he can not naturallye nor truely decoct, or dy-  
gest the ſuperabundance of meate  
and

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and drinke, the which is in the pot or  
stomacke: wherefore diuers times  
these impedimentes doth follow.

The tongue is deprived of his office  
to speake, the wittes or sences be dull,  
and obnebulated from reason, slouth  
and sluggishnesse consequentlye fo-  
loweth. The appetite is withdrawne,  
the head is light and doeth ake, and  
full of fantasyes, and dyuers times  
some be so copyted, þ the malte worme  
playeth the deuill so faste in the head,  
that all the world runneth rounde a-  
bout on wheeles, then doeth the princi-  
piall members, and the officiall mem-  
bers doth fayle of their strength. Yet  
the pulses be full of agylyte. Such  
replexion, specially suche gurgytac-  
tions doeth ingender diuers infirmy-  
ties, thorow the which breuyte and  
shortnesse of life doth folow. For the  
wyse man sayth that surfets doe kill  
many men, and temperance doth pro-  
long the life. And also it is written

Eccle-

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Eccle. xxxvij. That there doth dye many mo by surfete, thā there doth by the sworde, for as I sayde, surfeting engendreth many infirmitiēs, as the dropes, y gowtes, lepored, sawoffeme, and pymptes in the face, behemente impressions, vndigest humoures, opacions, feuers, & putrifactions. And also it doth perturbate the heade, the eyes, the tonge, and the stomach, with many other infirmitiēs. For Galen sayeth ouernouch replection or surfeting, causeth strangulation and so dayn death, for as I sayd the stomach is so inforced, and the liver is so sore oppressed, that naturall heate and the powers be extincted, wherfore abstinence for this matter is the moste best and the perfittest medisour that can be. And in no wise eate no meate vnto the tyme the stomacke be enacuated of all euill humoures by vomite or other conuenient wāyes, for else crude and rawe humoures vndigested wyl multyly

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multiply in the body, to the detriment of man. Two meales a daye is sufficient for a teste man. And a labourer maye eate three tymes a daye. And he that doth eate ofter, lyueth a beastlye lyfe. And he that doth eate more than once in a daye, I aduertise him that the fyrt refecction or meale be dygestered or that he doe eate the seconde refecction or meale. For there is nothing more hurtefull for mannes body, than to eate meale vpon meate vndigested. For the last refecction or meale, wyll let the digestion of the fyrt refecction or meale. Also sundrye meates of dyuers operacions eaten at one refecction or meale, is not lawdable, nor it is not good to syt long at dinner and supper. An hower is sufficient to syt at dynner: and not so long at supper. Englande hath an euill use in sytting long at dynner and at Supper. And Englyshe men hath an euill use, for at the begynning at Dynner and Supper

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per he will feede on grosse meats. And the best meates the whiche be holosome and nutrytyue and lyght of dygesioun is kept for seruauntes , for when the good meate doeth come to the table, thorough feeding vpon grosse meate, the appetite is extinct, when the good meat doth come to the table, but mans minde is so auidious , althoughe he haue eaten ynough , when he seeth better meate come before him agaynst his appetite, he wil eate, wherupon do come replexion and surfets.

**C**hapter. x. Chapter, treateth of all manner of drinckes, as of water, of wine of ale, of beere, of cider, of meade, of Metheglyn, and of whay.

**W**ater is one of the. iiii. elementes, of the whiche dyuers ly- couses, or drinckes for mans sustenancie bee made of . Taking their

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their oxygynall and substance of it as Ale, Beere, Meade, and Metheglyn. Water is not holesome soole by it selfe for an Englishe man: confyderinge the contrary vsage, which is not concurrant with nature. Water is colde, slowe, and slack of dygestyon. The best water is raine water, so be it that it be cleane and purely taken. Nexte to it is running water the which doth swiftly renne from the East into the West vpon stones or pybbles. The thynde water to be praysed is ryuer or brooke water, the which is clare running on pybbles and grauelt.

Standing waters the which be refreshed with a fresh spring, is commendable. But standing waters and well waters, to the which the sunne hath no restection. Although they be lyghter then other running waters be: yet they be not commendable. And let every man beware of all waters the which be standing and be putryfyed.

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fyed with froth, docknet, and mudde. For if they bake or brew or dresse meat with it, it shall ingender many infirmitie's. The water the which euery man ought to dresse his meate with, all, or shall use baking or brewing, let it be running, and put it in vesselles that it may stand there two or three houres or it be occupied. Than strayne the upper parte, that thorowe a thicke linnen cloth, and caste the iuyferyall parte away. If any man doe vse to drinke water with wine, lette it be purely strayne, and than seethe it, and after it be colde, let him put it to his wine, but better it is to drinke with wyne stilled waters, specially the water of strawberries, or the wa-  
ter of Buglosse, or the water of Bo-  
rage, or the water of Endive, or the  
water of Cycory, or the waters of sou-  
r thystel, & Dandelion, & if any man be  
combyed with the stone, or doth burne  
in the pudibunde places, vse to drinke  
with

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with white wine, the water of hawes  
and the water of milke. Loke for this  
water in a booke of my making, na-  
med the Breviary of health.

**C**wpyn.

**C**all maner wines be made of Gras-  
pes, except Respise, the which is made  
of a berry. Chose your wine after this  
sort, it must be fine, fayre, and cleare  
to the eye, it muste be fragraunt and  
redolent, hauing a good odoure and  
flauour in the nose, it must sprinckle  
in the cup when it is drawen, or put  
out of the potte into the cuppe, it must  
be colde and pleasaunt in the mouth,  
and it must be strong and subtil of  
substaunce: And then moderatelye  
dronken, it doth acuate and doth quic-  
ken a mannes wittes, it doeth com-  
forthe the heart, it doth scourte the liuer,  
specyally if it be white wine, it doeth  
reioyce all the powers of man, and  
doth norishe them, it doeth ingender  
good blood, it doth conforte and doth  
nourish

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nowishe the brayne and all the bodye,  
and it resolueth fleume, it engendreth  
heare, and it is good against heauines  
and pensyfulnesse, it is full of agylite,  
wherefore it is medisnable, specyally  
whyte wine, for it doth mundyfie and  
clense woundes and sores. Further  
more the better the wyne is, the bet-  
ter humours it doth engender. wyne  
muste not be to newe nor to olde, but  
hyghe wines, as Malmesey maye be  
kept long. And bycause wyne is full  
of fumolite, it is good therfore to  
lay it with water high and hote.

Wynes of operacion doth conforte  
olde men and woomen, but there is no  
wyne good for children and maydens.  
For in hyghe Almayne, there is no  
mayde shal drynke no wyne, but then  
she shall drynke water, vnto the tyme  
she be maried. The vnyall drynke doth  
and in dede hyghe Countaynes for  
youth wountayne water, for in one  
rie towne is a fountayne or a shalowe

D.J.

well

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well to the which all people that bee  
yong and seruauntes, hath a confi-  
ence and a recourse to drynke. Meane  
wynes as wynes of Gascony, French  
wynes, and specially Raynische wyne  
that is fyned, is good wyth meate,  
specially Claret wyne. It is not good  
to drynke neyther wyne nor ale before  
a man doth eate somewhat, although  
there be olde fantastical saynges to  
the contrary. Also these hote wynes,  
as Malmesep, wyne Corse, wyne  
Greke Romanyske, Romney, Shacke,  
Alygant, Bastard, Tyre, Osay, Mus-  
cadell, Capricke, Tynt, Roberdauy,  
wyth other hote wynes, be not good  
to drynke wyth meate, but after meate  
and wyth Oysters, wyth Shaledes,  
wyth fruite a draughte or two maye  
be suffered. Olde men maye drynke  
as I sayde highe wynes at their plea-  
sure. Furthermore all sweete wynes  
and grossse wynes, doeth make a man  
saue.

H. 20

.i. 25

Call

## The Dietary of Health.

### ¶ Ale.

Ale is made of Malt and water, and they the which doe put any other thyng to Ale than is rehearsed, except yest, barme, or goddes good, doth so phyſticallyall therte Ale. Ale for an Engylſhe man is a naturall drynke. Ale muste haue these properties, it muste be freshe and cleere, it muste not be ropp, nor smoky, nor it muste haue no weſte nor tayle. Ale shoulde not be drynke vnder ffeue daies olde. Ale is vnholſome for all men. And ſowre Ale, and dead Ale, and Ale the which doth ſtand a tylte is good for no man. Barly Malt maketh better Ale then Oten malt or any other counte doth: it doth ingender groſe humours: but it maketh a man ſtrong.

### ¶ Beere.

Beere is made of malt, of hoppes, and water. It is a naturall dryncke for a þurche man. And noone of late dayes it is muſche uſed in Engylſhane,

to the detryment of manye Englyshe men specyally it kylleth them þ which be troubled with the Colycke and the stome, and the strayne colyon, for the drynke is a colde drynke, yet it doth make a man fatte, and doth inflate the belly, as it doth appeare by the dutch mens faces and bellyes. If the beere be well serued and be fyned, and not newe, it doth qualifye the heate of the huer.

### Cyder.

Cyder is made of the iuyce of peares, or the iuyce of apples: and other wohyle, Cyder is made of bothe, but the best Cyder is made of clene peares the which be dulcet: but the besste is not praysed in Phisicke, for Cyder is colde of operation, and is full of ventosyte. Wherefore it doth engender euill humours, & doth swage to muche the naturall heate of man, and doth let dygestion, and doth hurtte the stomacke, but they the whiche be vsed to

it,

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it, if it be drunke in hatuest, it doth lit-  
tle harme.

**H**eadē.

Headē is made of honey and wa-  
ter boyled both togyther: if it be fyned  
and pure: it preserueth health, but it  
is not good for them the whiche haue  
the Blaek or the colick.

**H**eatheglīn.

Heatheglīn is made of honey & wa-  
ter and hearbs boyled and soden toge-  
ther, if it be fyned and stale, it is better  
in the regyment of helth than Headē.

**H**ay.

Hay if it be well ordred, specially  
that hay the whiche doeth come of  
butter, is a temperate drinke, and is  
moyste. And it doth nourishe, it doth  
clense the brest, and doth purge red co-  
lour, and good for sauallene faces.

**P**oset ale.

Poset ale is made with hote mylke  
and colde ale, it is a temperate drinke,  
and is good for a hotte lyuer, and

D.iiij. for

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for hote feuers, specially if cold herbes  
be sodden in it.

### Coyte.

Coyte is a drinke made of water,  
in the which is layde a sowre and a  
salte leuen three or fourte houres, than  
it is dronke, it is a vsuall drynke in Pic-  
ardie, in Flandres, in Holande, in  
Brabant, and Helond.

To speake of Aptisone, or of Opi-  
mell, or of Aqua vite, or of Ipocras.  
I do passe ouer at thyg time, for I doe  
make mention of it in the Breuiarie  
of health.

### The xi. Chapter, treateth of Breade.

A Wyzen sayth, that breade made of  
wheate maketh a man fat, special-  
ly when the breade is made of newe  
wheate, and it doth set a man in tem-  
perance. Breade made of fyne flower  
without leauen, is flower of digestion,  
but

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but it doth nourishe much, if it be truly ordyned and well baken. When the bread is leauened, it is sone digested, as some olde Authors sayth. But these dayes is prooued the contrarie by the stomaches of men, for leauen is heauy and ponderous. Breade having to much brand in it, is not laudable. In Rome and other high countreys, their loaues of bread be little bigger then a walnutt, and many little loaues be ioyned together, the which doth serue for great men, and it is saffroned, I praise it not, I do: loue manchet bread. And great loaues the which be well mouled and thorow baken, the brande abstracted and abietted, & that is good for all ages.

**B**read made of Mestlyng  
or of Rye.

Mestlyng breade is made halfe of Wheate, and halfe of Rye. And there is also Mestlyng made halfe of Rye and halfe of Barly. And euill people wyl

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wyll put wheate and Barly together. Bread made of these aforesaid graine or cornes, thus potched togyther, may fyll the gutte, but it shall never doe good to man, no more then horsebread, or breade made of beanes and peason shall doe. Now be it, this matter doeth go muche by the education or the bringyng vp of the people, the which haue beene nourished, or nutritfyed wryth such breade. I doe speake nowe in Barlyes or Maltes parte to be eaten and also dronken, I suppose it is much for one grayne, for Barlye doth ingender colde humours: and Peason and Beanes, and the substance comming from them, repleteith a manne with ventosytie. But if a man haue a luste or a sensuall appetite to eate and drinke of a grayne besyde Malte or Barlie, let hym eate and drinke of it the which maye be made of Otes, for hauer cakes in Scotlande is many a good Lorde and Lordes dishe, and if it

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it wyl make good hauer Cakes, con-  
sequently it wyl make good drinke or  
ewyll, euery thing as it is handled. For  
it is a common Proverbe. God maye  
send a man good meate, but the deuill  
maye sende an euill cooke to destrope  
it: wherefore gentle Bakers, sophy-  
ticate not your breade made of pure  
wheate, if you doe, where euill Ale-  
brewers and Alewyues, for their euill  
brewing and ewyll measure, shoulde  
clacke and ryng their Tankardes at  
dym mylles dale, I woulde you shoulde  
shake out the remenant of your sackes,  
standing in the Temes up to the hard  
chunne, and three puches aboue, that  
when you doe come out of the water,  
you might shake your eares, as a spa-  
niell that verilye commeth out of the  
water. Gentlz Bakers make good  
bread, for good bread doth comfort, co-  
fyme, and stablish a mans harde, be-  
syde the propertyes rehearsed. Hot  
breade is unholosome for anye man, for  
it

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It doth lie in the stomach like a sponge, hausting vndeocot humours. Yet the smell of newe bread is comfortable to the heade, and to the hart.

Sodden bread, as Symnelles, and Cracknelles, and breade baken vpon a stone, or vpon yron, and bread that Saffron is in, is not lawdable.

Burnt bread and hard crustes and pasty crustes, doth engender colde a dust, and Melancholye humours. Wherefore chuppe the upper crustes of your breade. And who so doth vse to eate the second crust after meat, it maketh a man leane. And so doth wheate breade, the which is full of bran.

Breade the which is nutritiue and praysed in phisicke, shoulde haue these properties. First, it must not be newe but a daye and a nyght olde, nor it is not good, when it is past fourre or five dayes olde, except the loaves be great, nor it must not be mouldy nor musty, it must be well moulded, it must be thoro

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to w<sup>e</sup> bakte, it must be lyghte and not  
heavy, and it must be temperately sal-  
ted. Olde breaude, or stale breaude doth  
dry v<sup>p</sup> the bloude or naturall moist of  
man, and it doth ingender euill hu-  
mours, & is euill and tard of digestion:  
wherefore there is no surfeit so euill, as  
the surfeit of eating of euill bread.

¶ Ch. xiij. Chapter treateth of Po-  
tage, of Sewe, of Stevopottes, of  
Grewel, of fymenty, of Pease po-  
tage, of Almon mylke, of Ryce  
potage, of Cabodelles, of  
Culleses, and of other  
Brothes.

All manner of lyquide thinges, as  
Potage, sew, and all other brothes  
doeth replete a man that eateth  
them with v<sup>e</sup>ntosity. Potage is not  
so much vsed in all Christendome, as  
it is vsed in Engl<sup>and</sup>. Potage is made  
of the lycourse, in the whiche fleshe

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is sod in, with putting to, chopped  
herbes, and Datemele and salt. The  
herbs, with the which potage is made  
with all, if they be pure, good, and  
cleane, not worme eaten, nor infected  
with the corrupte ayre descendinge  
upon them, doth comforte many men,  
the ventosity notwithstanding. But  
for as much as dyuers times, many  
partes of Englande is infected wyth  
the pestilence thoro we the corruptyon  
of the ayre, the which doth infecte the  
herbes. In such times it is not good  
to make potage nor to eate no potage.  
In certayne places beyond sea, where  
as I haue trauayled in, in the pesti-  
lence time a generall commaundment  
hath bene sent from the superiority, to  
the communalty, that no man shoulde  
eate herbes in such infectious tyme.

**C**ewe and Stewpots

**C**ewe and Stewpots, and Gre-  
wel made with otemell, in all the whi-  
che no herbes be put in, can doe little

Dyl

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Dyspleasure, except it doeth replete a man with ventosity, but it relapeth the belly.

### **C**ypmenty.

Cypmenty is made of wheate, and milke, in the which if fleshe be sodden to eate it, it is not commendable, for it is harde of dygestyon. But when it is digested, it doth nourish and it doth strengthen a man.

### **C**ease potage, and beane potage.

Cease potage and beane potage, doth replete a man with ventosity.

Cease potage, is better thā beane potage, for it is soner dygested, and lessit of ventosity, they both be absycre and do cleanse the body. They be compytent of nutryment. But beane potage doth increase grosse humours.

### **C**allmon mylce and Ryce potage.

Callmon mylce and Ryce potage. Also among be hote and moist. It doth comfort

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forte the brest, and it doth mollyfy the belly, & prouoketh urine. Ryce potage made with Almon mylke doth resore and doth conforte nature.

**A**le bries, Cawdelles, and Culleses.

Ale bries, Cawdelles, & Culleses, for weake men and fell stomackes, the which cannot eate solydate meate is suffred. But Cawdelles made wylth hempeed, & culleses made of shrimps doth conforte blood and nature.

**H**ony soppes and other brothes.

Hony soppes and other brothes, of what kinde or substance soever they be made of, they doe ingender ventosity. Wherefore they be not good nor holsome for the Colick, nor Flyacke, nor other inflatiue impedimentes, or syckneses, specially if hony bee in it. The sayings of Plynie, Gallene, Auycen, with other authors notwithstanding, for in these dayes experiance teacheth contrary to theire sayinges and

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and wryting. for although the nature  
of man be not altered, yet it is weake  
and nothing so strong nowe, as when  
they lyued. &c.

## The xij. Chapter treateth of white meate, as of Egges, Butter, Cheese, Mylke, Creame, &c.

**H** In England there is no egges  
used to be eaten, but Henne  
Egges, wherefore I wyll fyft  
wypte and pertracce of Hen egges, the  
folkes of Hen egges be cordyalles, for  
it is temporately hote. The wryte of  
an egge is blisus, and cold and slacke  
of dygestion. And doeth not ingen-  
der good blood, wherefore whosoever  
that will eate an Henne egge, let the  
egge be newe and roste him reare and  
eate him, or else poche him, for poached  
egges be best at night, and newe reare  
roasted egges be good in the morning,

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So be it they be tyzed with a little salte,  
and suger, that they be nutryue. In  
Turkye and other highe Chyssyan  
landes anexed to it, vse to seeth two or  
three bushels of egges togither harde  
and pul of the shelles, so wole them and  
keepe them to eate at all tymes. But  
harde egges be slow and slacke of dy-  
gestion, and doeth nutrifye the body  
grossely. Roasted egges be better then  
sodden, fryed egges be nought. Ducke  
egges & geese egges I doe not prayse.  
But fesaunte egges and patry-  
ches egges, whiche singulerly doeth  
prayse.

**Butter.**

Butter is made of creame, & is moist  
of operacion, it is good to eate in the  
morning before other meates. French  
men will eate it after meates. But  
eaten with other meates, it doeth not  
onely nourishe, but it is good for the  
breast and lunges, and also it doth re-  
lape and molif ye the belly. Dutch men  
doth

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Well ordered, doth passe all other chee-  
ses none exesse taken. But take the  
best cheese of all these rehersed, if a lit-  
tle do good and pleasure, the ouerplus  
doth engender grosse humours, for it  
is hard of digestion, it maketh a man  
costive and is not good for the stone.  
Cheese that is good ought not to be to  
hard nor to soft, but betwixte both, it  
shoulde not be toughe nor bruttell, it  
ought not to be sweete nor sowre, nor  
tarte, nor to salt, nor to freshe, it must  
be of good sauour and tallage, nor full  
of eyes, nor mytes, nor magottes, yet  
in high Almayne, the cheese the which  
is full of magottes, is called there the  
beste cheese, & they will eate the great  
magottes, as fast as we do eate com-  
fettes.

Mylke.

Mylke of a woman, and the mylke  
of a Goate is a good restoratyne.  
Wherfore these mylkes be good for  
them that bee in a consumption, & for

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the great temperance the which is in them, it doth nourishe much.

Cowes mylke and Ewes mylke, so be it the beastes be yong and doe go in good pasture, the mylke is nutrytyue and doeth humect and moisteth the members, and doth mundify & clese the entrayles, and doth alleuyate and mytigate the paine of the lunges, and the breast, but it is not good for them the which haue gurgulations in the belly, nor it is not all the beste for sanguine men: but it is very good for melancholy men, and for olde men & chylldren, specially if it be sodden, adding to it a little suger.

Creyme.

Creyme the which doth not stande long on the Mylke, and soden with a lyttle suger is nourishyng. Clowted creyme and raw creyme put together, is eaten more for a sensuall appetite than for any good nourishment. Raw creyme undecoced, eate wyth strawberryes,

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beryes, or hartles is a rurall mannes  
banket. I haue knowne such bankets  
hath put men in ieobardy of their lives

¶ Almon butter.

¶ Almon butter made wyth fyne su-  
ger and good Rosewater, and eaten  
wyth the flowers of many byolets,  
is a commendable dyshe, speciallye in  
Lent whan the Wyolets be fragrant,  
it reioyceth the hart, it doeth comfort  
the brayne, and doth qualyfie the heare  
of the lyuet.

¶ Beane butter.

Beane butter is vsed much in Lent  
in dyuers countreyes. It is good for  
þowmen to fyll the panche, it doeth  
ingender grosse humours and doth re-  
plete a man with ventositie.

¶ The xiiiij. Chapter treateth  
of fyshe.

¶ Of all Nations and Countreyes  
Englannde is best serued of fyshe,  
not onely of all maner of Sea fyshe,  
¶.iij. but

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but also of freshe water fyshe, and of  
all maner of sortes of salt fyshes.

### ¶ Sea fyshe.

Fyshes of the sea the which haue  
scales or manye fynnes, be more holso-  
mer than the freshe water fyshe, the  
whiche be in standyng wates. The  
older a fyshe is, so much he is the bet-  
ter, so be it that the fyshe be softe and  
not solydate. If the fyshe be fast and  
solydate, the yonger the fyshe is, the  
better it is to dygest, but thys is to un-  
derstande, that if the fyshe be neuert so  
solydate, it muste haue age, but not o-  
vergrowne, except it be a yong Por-  
pesse, the which kinde of fyshe is nev-  
er prayled in the olde testament, nor  
in phisick.

### ¶ freshe water fyshe.

The fyshe the which is in ryuers  
and brookes, be more holesome than  
they the which be in pooles, pondes,  
or moates, or any other standyng wa-  
ters, for they doeth labour and doeth  
scour

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scoure themselfe. fyshes the which ly-  
ueth and doth feede on the mudde or  
else doe feede in the feime or mooryshe  
grounde, doth favour of the mudde,  
whiche is not so good as the fyshes  
that feedeth & doth scourre themselues  
on the stones, or grauell, or sande.

**C**Salt fyshes.

Salt fyshes the which be powdred  
and salted with salt, be not greatly to  
be praysed, specially if a man do make  
his whole refection with it, the qual-  
tie doeth not hurt, but the quantite,  
specially such salt fyshes, as wil cleave  
to the fyngers, when a man doth eate  
it. And the skinne of fyshes be utterly  
to be abhoyced, for it doeth engender  
viscous fleyme and collyre aduse. All  
maner of fyshes is colde of nature, and  
doeth engender fleyme, & doeth little  
nourishe. fyshes and fleshe ought not to  
be eaten togidher at ones meale.

**C**.iii.

**C**The

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**C**Chapter the xv. Chapter treateth of wylde  
fowle, and tame fowle:  
and byrdes.

**O**f all wylde fowle, the fesant is  
most best. Although þ a þartriche  
of all fowles is sonest digested. Where-  
fore it is a restorative meate, & doth co-  
fort the braine & the stomach, and doth  
augment carnall lust. A wodcock is a  
meate of good temperance. Quayles &  
þlouers, & Lapwings doth nourishe  
but little, for they doeth ingender me-  
lancoly humours. Yong tuttle doves  
doth ingender good blood. A Crane is  
harder of digestion and doth ingender  
exill blood. A yong Hernese w is lygh-  
ter of digestion than a Crane. A Bus-  
carde well killed and ordred, is a nu-  
tritive meate. A Byttour is not so  
harder of digestion, as is an Herne-  
se w. A Shoueler is lighter of digesti-  
on than a Byttour. All these be noy-  
full,

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full, except they be well ordered & dres-  
sed. A fesaunt henne, a Moore cocke,  
and a Moore henne, except they do syt  
abrode they be nutrytyue. All maner  
of wylde fowle, the which lyueth by  
the water, they be of discomendable  
nourisement.

¶ Of tame or domesticall

Fowle.

¶ Of all tame fowle, a Capon is most  
best, for it is nutrytyue, and is soone  
dygested. A henne in woynter is good,  
and nutrytive, and so be chickens in  
sommer, specially cockrels and polets,  
the whiche be vntroden, the fleshe of a  
Cocke is harde of digestion, but the  
broth or a gelly made of a Cocke is re-  
storatiue. Pigeons be good for colo-  
rycke and Melancolycke men. Goose  
fleshe and Ducke fleshe is not praysed  
except it be a yong greene goose.  
Yong Peachyken of halfe a yeare of  
age be praysed. Olde Peacockes be  
harde of dygestion.

¶ Of

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### ¶ Of byrdes.

All maner of small byrdes, be good and lyght of dygestion, except Sparrowes which be harde of dygestion. Tyrmoses, Colmoses, and norenes, the which doth eate spyders and popson, be not comendable. Of all small byrdes the Larke is best, then is prayled the black byrd and the Thrushes. Rasis and Isaack prayseth yonge Stares, but I do thinke because they be bitter in eating they shold ingender colort.

### ¶ The xviij. Chapter treateth of fleshe, of wylde, and tame beastes.

**B**eefe is a good meat for an english man, so be it the beast bee young & that it be not cow flesh for old Beefe and Cowe fleshe doe in-gender melancholy and leporous humours. If it be moderately poudred that the grosse blood by salte may be exhausted

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exhausted. It doth make an English  
man strōg, the education of him, with it  
considered, Martilmas Beefe, which  
is caled haged Beefe in the roſe of the  
smoky house, is not laudable, it maye  
fil the belly, and cause a man to drinke  
but it is euil for the ſtone, and euil of di-  
gention, and maketh no good Juſſe, if  
a man haue a pece hanging beſide and  
another in his belly, þ the which doth  
hang by the ſide, ſhall doe a man more  
good, if a ſhower of raine doe chaunce  
than that the which is within the bel-  
ly, the appetite of mans ſenſuality notwithstanding.

## Mutton and Lambe.

Mutton of Raspys and Auerroyes  
is prayſed for a good meate, but Ga-  
len doth not laude it, and ſurely I doe  
not loue it, conſidering that there is  
no beaſt that is ſo ſoone infected, nor  
there doth happen ſo greate Mutton  
and ſickeneſſe to any quaſſyed beaſt  
as doth to the ſhepe. This notwithstanding,

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standing, if the sheepe be brought vp  
in a good pasture and fat, and doe not  
flauour of the wooll, it is good for  
lycke persons, for it doeth ingender  
good bloude. Lambe fleshe is moyste  
and flumaticke, wherefore it is not  
all the beste for olde men, except they  
be melancholy of complexion, it is not  
good for flumatycke men to feede to  
much of it.

SPORTING-GEAR. **W. C. Weale.**

¶ Weale is a nutrytyue meate, and  
doeth nourishe mucche a man, for it is  
sone digested. wherupon many mer-  
doth holde opinion, that it is the best  
fleshe, and the most nutrytyue meate  
that can be for mans sustenancie.

**C**orke, Bratone, Bacon,  
Pygge.

23. **W**hereas Galen with other au-  
ente and approubate Doctoures, doth  
praye Rose, I dare not say the con-  
trary agaynst the, but this I am sure  
of, I did never loue it. And in holye  
scripture

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scripture it is not praysed, for a swyne  
is an vncleane beast, and doeth lye vpon  
stinking and filthy soyles. And  
with stercorus matter, dyuers times  
it doth feede, specially in Englande.  
Yet hygh Almayne and other highe  
countries ( except Spayne and other  
countries anered to Spayne ) doeth  
keepe their swyne cleane, and doeth  
cause them once or twice a daye to  
swymme in great riuers, like the wa-  
ter of Ryne, which is aboue Coleyne:  
but Spanyerdes with the other Br-  
gyans anered to them, kepe the swyne  
more fylthier then Englishe persons  
doeth. furthermore, the Jewe, the  
Sarafyn, the Turkes, concerning  
their politicke witte and learninge  
in phisick, hath as much wit, wi-  
dome, reason, and knowledge, for the  
safytie of their body: as any Christian  
man hath. And noble phisitions I  
hauen knowne amongest them, yet they  
all lacked grace, for as much as they  
doe

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Doe not knowe or knowelege Jesu christ  
as the holy Scripture telleth vs and  
the. They loue not porke, nor swynes  
flesh, but doth vituperate and abhoyre  
it, yet for all this, they will eate Add-  
ders, which is a kind of Serpentes,  
as well as any other Christyan man  
dwelling in Roome, and other highe  
countryes, for Adders fleshe there,  
is called sythe of the mountayne, this  
notwithstanding Phisicke doeth ap-  
probate adders flesh good to be eaten,  
sayng it doth make an old man yong,  
as it appeareth by a Harte eating an  
Adder, maketh hym yong agayne.

But porke doth not so, for if it bee of  
an old hogge not cleane kept, it doeth  
ingender grosse blood, & doth iuincte  
to much the stomach, yet if the porke  
bee yong it is nuttityue. Bacon is  
good for Carters, and plowmen, the  
which be euer labouring in the earth  
or dung, but and if they haue the stone  
gallule to eate it, they shall sing, woe  
be

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principally for two causes. The fyre cause is, that he the beast doeth lyue in feare, for if he be a good woodman, he shal never see no kynge of deere, but at the tenth byt on y grasse, or brosing on the tree, but he wyll lyfte vp hys head and looke about hym, the which comieth of timorynes, & timorositie doth bring in melancoly humours.

Wherfore Alphyon Sutchous sayeth, that benson, which is the second cause doeth engender colorycke humours, and of truthe doth so: wherfore let them take the skinne, and let me haue the fleshe, I am sure it is a Lordes dyshe: and I am sure it is good for an Englishe man, for it doth animate hym to be as he is, whiche is strong and hardy. But I do aduertise every man for all my wordes not to kyll and so to eate of it, except it be lawfullye, for it is a meate for great men.

And great men doe not set so muche by the meate, as they doeth by the pa-

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Crime of kylling of it.

**C**hares fleshe.

A Hare doeth no harme, nor no dys-  
pleasure to no man, if the fleshe be not  
eaten, it maketh a Gentleman good  
pastyne. And better it is for the houn-  
des or dogges to eate the Hare after  
they haue kyld it, as I sayde, than  
man should eate it, for it is not praysed  
neyther in the olde Testament, nev-  
ther in phisicke, for the Wyble sayeth,  
the Hare is an vncleane beaste: And  
Physicke sayeth Hares fleshe is drye,  
& doth ingender melancholy humours.

**C**onyes fleshe.

Conyes fleshe is good, but Rabettes  
fleshe is best of all wylde beastes, for  
it is temperate and doth nourishe, and  
syngulerly praysed in Physicke. For  
all thynges the which doth sucke, is  
autrytyue.

**C**hapter. xviij. Chapter, doth treate of  
particuler thinges, of fyshe  
and fleshe.

**C**hapter

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The heades of fyshe, and the fat-  
nesse of fyshe, specially of **S**aintonge  
and **C**ungham, is not good for them, the  
which be dysposed to haue Rewoma-  
ticke heades. And the heades of **L**am-  
pyes and **L**amprons, and the string  
the which is within them, is not good  
to eate. Refrayne from eatynge of the  
skynnes of fleshe and fyshe, and bur-  
ned meate and browne meate. For it  
doeth engender viscus humours, and  
colour, and melancholy: and doth make  
opylacions. The braynes of anye beast  
is not lawdable, except the brayne of  
a kidde, for it is euill of digestion, and  
doeth hurte a mans appetite, and the  
stomack, for it is colde and moyst, and  
viscus. A hote stomacke maye eate it,  
but it doeth engender grose humours.  
The brayne of a **W**oodcocke, and of a  
**S**nype and such lyke is commestible.  
Therefore parte of all maner of beasts  
and fowles be more hotter and lygh-  
ter of dygestiō, than the hinder partes

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be. The marye of all beastes is hotte and myste, it is nutrytive, if it be well digested, yet it doth mollyfy y stomake and doth take away a mans appetite: wherfore let a man eate peper with it. The bloud of all beastes and foules is not praysed, for it is harde of dygesti-  
on. All the inwardes of beastes and of fowles, as the hart, the luer, the lunges and tryppes, and trylibubs, wyth all the intrayles, is harde of dygestyon, and doth increse grose humours. The fatnesse of fleshe is not so much nutri-  
tive, as the leanesse of fleshe, it is best when leane & fatte is mixt one with a-  
nother. The tongues of beastes be hard of dygestion, and of little nourishment. The stones of a Cockreil, & the stones of other beastes that hath done theyr kynde be nutrytive.

The xviii. Chapter treateth of roste  
meate, of fried meate, of soden or  
boyled meat, of bryyled meat,  
and of bake meate.

with

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Wher vs at Montpiller and oþer Unyuersities, is vsed boyled meate at dynner, and roste meate to supper. Why they shold do so, I can not tell, vnielße it be for a consuetude. For boyled meate is lighter of digestion then rosted meate is.

Broyled meate is hard of digestion, and euill for the stone. Fryed meate is harder of digestion then broyled meat is. and it doth engender colour a melancholy. Bake meate, which is called fleshe that is buried, for it is buryed in paste, is not praysed in phisick. All maner of fleshe, the whiche is inclyned to humydryte shold be rosted. And all fleshe the whiche is inclyned to drynes, shuld be sodde or boyled. Fyfle may be sodde, rosted, broyled, and baken, euery one after thet kind and use, and fashyon of the countrey, as the cooke and the phisition will agre and deuise. For a good cooke is halfe a phisition. For the chiese phisicke (the countrey

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of a phisicion except ) doth come from  
the kytchin, wherefore the phisicion &  
the cooke, for sicke men muste consulte  
together for the preparaciō of meates  
for sick men, for if the Phisicion with-  
out the cooke prepare any meat, except  
he be very expert, he wil make a verish  
Dish of meate, the which the sicke can  
not take.

**The ix. Chapter treateth of Rootes,  
and firste of the Rootes of Bo-  
rage and Buglose.**

**T**HE Rootes of Borage and Bu-  
glose, sodden tender and made in  
a succade doth ingender good blood,  
and doth set a man in a temperaunce.

**C**The Rootes of Alysaundre,  
and Elenacampane.

The roote of Alysaundre sodden ten-  
der, and made in a succade, is good for  
to destroy the stone in the raynes of  
the back and bladder. The rootes of Elenac-

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**C**lenacampana sodden tender & made in a succade, is good for the breast and for the lunges, and for all the interiall members of man.

**C** The Rootes of Petersely and of Fenell.

The rootes of Petersely, sodden tender and made in a succade, is good for the stone, & doth make a man to pisle. The rootes of Fenell sodden tender and made in a succade is good for the lunges and for the sight.

**C** The Rootes of Turneppes and Parsnepes.

Turneppes boyled and eaten with fleshe, augmenteth the seede of man, if they be eaten aw moderately, it doth prouoke a good appetite. Parsnepes sodden and eaten doth increase nature, they bee nutrytive and doeth expell vryne.

**C** Radish Rootes and Carets.

Radysh rootes doth breake winde, and doeth prouoke a man to make f. iiiij. water

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water, but they be not good for them the which hath the go wote. Garrettes sodden and eaten doeth augment and increase nature, and doth cause a man to make water.

## The rootes of Rapes.

Rape rootes, if they be well boyled, they doe nourish, if they be modetately eaten. Immoderately eaten, they do engender ventositie, and doth annoye the stomache.

## Onyons.

Onyons doth prouoke a man to venefious acts, and to sompniolence, and if a man drinke sundry drinke, it doth rectifie and reforme the varietie of the operation of the, they maketh a mans appetite good, and putteth awaie fassetydousnesse.

## Leekes.

Leekes doeth open the breaste, and doeth prouoke a man to make water, but they doth make and increase euill bloud.

## Garlick.

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¶ Garlick.

Garlick of all rootes is used and most prysed in Lombardy and other countreyes anerched to it, for it doeth open the breste and doth kill all manner of wormes in a mans belly, to which be to say, lumbrici, astrides, & cuticulitini. which is to say, long wormes, small little long wormes, which will tickle in the foundamente, and square wormes, it also heateth the body, and desolueth grosse windes.

The .xx. Chapter treateth of certayne  
small herbes, and first of all  
Drage, and of Borage and  
the common Bugloss. and thidew set

**D**rage doth confort the heart,  
and doth indycket good blood &  
causeth a man to be mery, & doth  
set a man in a temperaunce. And so  
doth Buglose, for he is taken of more  
bygour and strength, and efficacete.

YGD

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**C**Of Artochockes and Rokat.

There is nothinge vsed to be eaten of Artochockes but the head of them, when the be almost rype, they muste be sodden tender in the broth of Beefe or with beefe, and after eate them at dynner, they doe increase nature and do prouoke a man to venetious actes. Rokat doth increase the seede of man, and doeth stumulate the fleshe, and doth helpe to digestion.

**C**Of Cykory and Endyue.

Cykory doth keepe the stomach and the head in temperance and doth qua-  
lify colour. Endiue is good for them  
the which haue hote stomaches, and  
drye.

**C**Of whyte Beetes and Purslane,  
whyte Beetes be good for the ly-  
ver and for the spleene, & be abstercyne,  
Purslane doeth extincke the ardor of  
lasciuiousenesse, and doeth mittigate  
greate heate in all the inward partes  
of man.

**C**Of

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**C**Of Tyme and Parsley.

Tyme breaketh the stone, it doth desolue windes, and causeth a man to make water, parsley is good to breake the stone, and causeth a man to pisse. It is good for the stomacke, and doth cause a man to haue a sweete breath.

**C**Of Lettuse and Sorell.

Lettuse doeth extincke venefious actes, yet it doeth increase mylke in a womans breaste, it is good for a hote stomack, and doth prouoke sleepe, and doth increase blood, and doeth set the blood in a temperaunce. Sorell is good for a hote liver, and good for the stomacke.

**C**Of Penyryall and Ison.

Penyryall, doth purge melancholy, and doth comforte the stomacke & the spirites of man. Ison cleaseth viscous fleume, and is good for the breast and for the lunges.

**C**Of Rosemary and Roseg.

Rosemary is good for palsyes, and for

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for the fallinge sicknesse, and for the  
cough, and good agaynst colde. Roses  
be a Cordyall, and doth comforte the  
hart and the brayne.

**C**Of Fenell and Annyg.

These herbes be seldome bled but  
their seedes be greatly occupied, fe-  
nell seede is bled to breake vrine, and  
good agaynst poysen. Annis seede is  
good to cleane the bladder, & the raines  
of the backe and doth prouoke vrine &  
maketh one to haue a sweete breath.

**C**Of Sage and Mandragor.

Sage is good to helpe a woman  
to conceiue, and doth prouoke vryne.  
Mandragor doeth helpe a woman to  
conception, and doeth prouoke a man  
to sleepe.

**C**Of all herbes in generall.

There is no hearbe nor weede but  
god hath givē vertue to them to helpe  
man. But for as much as Hylme,  
Macer, & Diascordes, with many o-  
ther the old aunciente and approbated  
doctouris

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Doctoures hath written and pertraced  
of their vertues. I therefore now  
will write no farther of heabes, but  
will speake of other matters that shall  
be more necessary.

The.xxi.Chapter treateth of fruytes.  
And first of fygges.

A Wicen sayth that fygges doth no-  
trish more than any other fruit, they  
doe nourish merueylosly when they  
be eaten with blaunched Almons.  
They be also good rosted, and syred.  
They doe cleanse the breaste and the  
lungen, and they doe open the opplac-  
ions of the lyuer and the splene. They  
doth sterte a man to veneriali actes,  
for they doe augment and increase the  
seede of generation. And also they doe  
prouoke a man to sweate, wherfore  
they doe ingender lyce.

¶ Of great Raylins.  
Great Raylyns be nuttiture, spe-  
cially

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¶ Of fayre wherries. 14

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tially if the stones be pulled out , and they do make the stomacke fyne and stable. And they doe prouoke a man to haue a good appetite, if a few of them be eaten before meate.

### ¶ Of small Raysons of corans.

Small Raysons of corans, be good for the raynes of the backe , and they doe prouoke urine , howe be it they be not all the best for the splene , for they maketh opilacion.

### ¶ Of Grapes.

Grapes sweete and new, be nutritive, and doeth stumulate the fleshe, and they doth confort the stomacke, and the lyuer , and doth auoyde oppilacions , how be it, it doth replete the stomacke with ventosity.

### ¶ Of Peches, of Medlers, and Ceruyses

Peaches doth mollify the belly and be colde. Medlers taken superfluous, doth ingender melancholy. And Ceruyses be in maner of like operacion.

¶ Of

## Of Strawberies, Cheries, and Nuttes.

Strawberies be praysed aboue all beryes, for they doe qualify the heate of the lyuer, and doth ingender good blood, eaten with suger. Cheries doth mollify the belly and be colde. Nuttes be of a groser substance, wherefore they be not for them the which be of a cleane dyet.

## Of Nuttes great and small.

The n̄alnut and Wanock be of one operation. They be tard and slowe of dygestion, yet they doe confort the brayne, if the pith or skin be pulled of, and than they be nutritiue. Filbertes be better then Hasell Nuttes, if they be new and taken from the tree, & the skin or the pith pulled of, they bee nutritiue, & doth increase fatnesse, if they be old they should be eaten with great Raylyns. But new Nuttes be farre better then olde nuttes, for olde nuttes bee coloricke, and they bee euell for the

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the head & euill for olde men and they  
doe engender the palsy to the tongue.  
But they be good agaynst venim, and  
immoderately taken or eaten doth in-  
gender corruptiōns, as byles, blaynes  
and such putrifaction.

¶ Of Peason and Beanes.

¶ Peason the whiche be yong be nu-  
tritio[n]e, how be it, they doth replete a  
man with ventosity. Beanes be not  
so much to be praysed as Peason, for  
they be full of ventosity, although the  
skinnes or huskes be ablated or caste  
away, yet they be a strong meate and  
doth prouoke veneriali[st] actes.

¶ Of Peares and Apples.

¶ Peares the whiche be melowe and  
dulce, & not stony, doth increase fatnes  
engendering watery blood, and they  
be full of ventosity. But wardons ro-  
sted, stide, or baken be nutritio[n]e, and  
doth comforte the stomack, specyallye  
if they be eaten with comfets. Apples  
be good after a frost haue taken them

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Whan they be olde, specially redde Apples, and they the whiche be of good odour & melowe, they shoulde be eaten with suger or compettes, or with fennell seede or Anrys seede, bycause of their ventolystie, they doeth confort the stomack, and doth make good digestion, specially if they be rosted or baken.

### Of Pomegranates and Quinces.

Pomegranates be nutrytyue, and good for the stomack. Quinces baken the core pulled out, doth molyfy the belly, and doth help digestion, and doth preserue a man from dronkenshypp.

### Of Dates and Mylons.

Dates moderately eaten, be nutrytyue, but they doeth cause oppylacions of the iuyer, and of the spleene. Mylons doth ingender euill humours.

### Of Gourdes, of Coucumberes, and Pepones.

Gourdes be euill of nourishment, Coucumberes testayneth venetiousnes

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or lasciuiousnes, or luxuriouslynesse. Pepones be in maner of lyke operacion. But the pepons ingendreth euill humours.

### ¶ Of Almondes and Chessteyns.

Almondes causeth a man to pisse, they doth mollyfie the belly, and doeth purge the lunges. And sixe or seuen eate before meate, preserueth a man from dronkenship. Chessteyns doth nourishe the body strongly, & doth make a man fat, if they be thoroewe rosted, and the huskes abiected, yet they doeth replete a man with ventositie or wynde.

### ¶ Of Prunes and Damysens.

Prunes be not greatly praysed, but in the way of medison, for they be cold and moyste. And Damysens be of the sayde nature, for the one is olde and dried, and the other be taken from the tree. Sixe or seuen Damysens eaten before dynner, be good to prouoke a mannes appetite, they doth mollyfie the belly, and be absterlyue, the skinne and

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and the stones muste be ablated and cast away and not vised.

**C**Of Olyues and Capers.

Olyues condyted, & eaten at the begynnyng of a refecion, doth corobrate the stomacke, and prouoketh appetite, Capers doth purge fleume, and doth make a man to haue an appetite.

**C**Of Orenge.

Orenge doth make a man to haue a good appetite, and so doth the rindes if they be in succade. And they doeth comfort the stomacke: the iuyce is a good sauce to prouoke an appetite.

**C**The xxiij Chapter treateth of  
Spyces. And fyrt of  
Gynget.

**G**ynget doth heate the stomacke, and helpeth dygestion: Greene Gynget eaten in the mornynge fastyng, doth acuate and quycken the remembrance.

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**C**Of

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### C Of Peper.

There be three sundry kinds of Peper, which be to saye, whyte Peper, blacke peper, and long peper. All kinds of pepers doth heat the body, and doth desolue fleume and wynde, and doeth helpe dygestion, and maketh a manne to make watter. Blacke peper doeth make a man leane.

### C Of Cloues and Mace.

Cloues doth comfort the synewes, and doeth desolue, & doth consume superfluous humours, and restorowth nature. Maces is a cordyall & doth helpe the colycke, and is good agaynst the bloody syrpe and lapes.

### C Of Graynes and Saffron.

Graynes be good for the stomacke and the heade, and be good for woment to dynke. Saffron doeth comfort the hart and the stomack, but he is to hote for the lyuer.

### C Of Nutmegges and Cynamon.

Nutmegges be good for them, the which

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which haue colde in their heade, and  
doth comfort the lyght and the brayne  
and the mouth of the stomack. And is  
good for the Spleene. Cynamone is a  
cordyall wherefore the rebution doth  
say, why not a man have it can get Cy-  
namone eate: Yet it doth shap, and is  
good to rellayne flessh or laces, for

¶ Of Liquerpece.

Liquerpece is good to cleanse, and to  
open the lunges and the breaste, and  
doth lase flessh.

The tru. Chapter, she doeth a dyet  
for Sanguine men.

Sanguine men be hote and roudy of  
complexion, wherefore they muste  
be circumfect in eating of they meat,  
considering that the suer the com-  
plexions is, the lourer it maye be cor-  
rupted, and the bloud may be the souer  
infected. wherefore they must abyaine  
to eate inordinately fruytes & herbes,

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and

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and rootes, as Barlyck, Onions, and leekes, they must refraine from eating of olde fleshe, and eschew the vsage of eating of the braynes of beasts, and fro eating the Hoddes of byne. They must vsle moderate sleepe, and moderate dyet, or else they wyl be to fatte and grosse. Whele of muddy water be not good for them. And if blonde doe abounde, cleaue it with stufes, or by ~~h~~ febromony.

## The xxxij. Chapter therewer a dyet for fleumatick men.

**F**leumatick men be colde and moist, wherefore they must abstaine from meates the which is colde. And also they must refrayne from eating bitter meat, specially fro all meates the which doeth ingender fleumatick humours, as fishe, fruite, & whyte meat. Also to eschew the vsage of eating of crudie herbes, specially to

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refraine from meat the which is hard  
and slowe of digestion, as it appeteth  
in the properties of meates above re-  
hersed. And beware not to dwelle high  
to waterishe and mountishe grounde.  
These thinges be good for flemme-  
tycke persons moderately taken, ony-  
ons, garlick, peper, gynger. And all  
meates the which be hote and drye.  
And sautes the which be slowe. These  
thinges following doth purge flemme,  
Polypody, Nettle, Elder, Algaraycke,  
Bredos, Mayden heare, & Sticados.

The xv. Chapter sheweth a Dyet  
for Colorycke men.

**C**ollour is hote and drye, wherefore  
Colorycke men must abstayne from  
eating hote Spyces. And to refrayne  
from drynking of wyne, and eating  
of Colorycke meate: howbeit Collo-  
rycke men maye eate more groser meate  
then anye other of the complexions,  
except

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except their education haue ben to the  
contrary. Colorycke men should not be  
long fasting. The thinges following  
both purge collyour: Sumptrye, Cen-  
tory, Rosewoode, Rose hoppes,  
Violettes, Marcurye, Manna, Ren-  
berbe, Cupatory, Tamarindes, & the  
whaye of butter.

**C**Chapter treateth of a  
Detary for Melancoly  
men.

**M**elancoly is colde and drye,  
wherefore Melancoly men  
muste refrayne from fryed  
meate, & meate the which is ouer salt,  
and from meate that is so wry & harde  
of digestion, and from all meate the  
which is burned and dry. They muste  
abstaine from immoderate thirst, and  
from drinking of hote wyne, & grosse  
wyne, and redde wyne. And vse these  
thynges, Cowe milke, Almon Mylke,  
Volkes

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Molkes of rere Egges. Boyled meate  
is better for Melancoly men, then ro-  
sted meates, all meate the which will  
be soone dygested, and all meates the  
which doe engender good blood. And  
meates the which be temporately hote  
be good for melancoly men. And so be  
all hearbes the which be hote & moyst.  
These thinges following doeth purge  
melancoly, Manticke Beme, Scene,  
Sticados, Hattes tonge, Mayden-  
heere, Pulpul mountans, Borage, Dy-  
ganum, Sugre and white wine.

**C**hapter. xxvij. Chapter treateth of a  
dyet and of an order to be bled in  
the pestyfetous tyme of the  
sicknes. Silence and sweating  
sicknes.

**S**ee that the plagues of the pesty-  
lence, or the sweating sick-  
nes is in a towne or countrey  
with vs at Mountpiller and all other  
high

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byghe Regions and countreyes that  
I haue dwelled in, the people doth flee  
from the contagions and infectious  
aze: preseruacions with other coun-  
sayles of Phisicke notwithstandinge.  
In lower and other base countreyes,  
houses the which be infected in towne  
or cittie bee closed vp both doores and  
wyndowes, and the inhabitants shall  
not come abroade, neyther to church,  
nor to market, nor to any house or  
company, for infecting other the whi-  
che be clene without infection. A man  
cannot be to wate, nor cannot keepe  
himselfe to well from this sicknesse,  
for it is so vehement and so perillous,  
that the sicknesse is taken with the  
savour of a mannes cloathes, the whi-  
che hath visited the infectious house,  
for the infection will lye and hange  
long in cloathes. And I haue knowne  
that when the strawe and rushes hath  
bene caste out of a house infected, the  
Egges the which did lye in it, dyed  
of

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of the pestilence. Wherefore in such infectious time, it is good for every man that will not flee from the contagious ayre to bise dayly, specially in the morning and eveninge burne Juniper, or Rosemary, or Ryshes, or Bay leauers, or Marierome, or Frankensence, or Benauyn. Or else make this powder. Take of storax calamite halfe an ounce, of Frankensence an ounce, of the wood of Aloes the weight of viij. D. mixt all these together. Then cast halfe a sponefull of this in a chafingdisme of coales. And set it to fume abroade in the chambers, and the hall and other houses. And you wyll put to this powder a little Lappdanum, it is so much the better, Or else make a pomander after this maner. Take of Lappdanum three drammes, of the wood of Aloes one dramme, of Amber of Crete two drams & a halfe, of nutmegges, of storax calamite, of eche a dramme & a halfe, confette all this together.

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gyther with Rose water, and make a  
ball. And this aforesayde Pomander  
doth not onely expell contagious  
ayres, but also it doth confort the  
brayne, as Bartholomeus of Monta-  
guine saith. And other modernal doc-  
tours doth affirme the same: boholes-  
euet that is infected with the Pestil-  
ence, let hym looke in my Dietry of  
health for a remedy. But let hym use  
this dyet. Let the chambers be kept  
close, and kepe a continuall fyre in the  
Chamber of cleare burning wood or  
cole without smoke, be ware of taking  
any colde, bise temperate meates and  
drinke, & be ware of wine, beete, and  
Cider, use to eate strewed or baken  
dounes, if they can be gotten, if not, eate  
strewed or baken peares with compars  
use no grosse meates, but those the  
which be light of digestion.

**C**hapter the xxviiij. Chapter the meth of a  
dyet for them, the which be in  
any feuer or algue.

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**S**o aduertise euery man that hath a feuer or an Algue, not to eate no meat. vi. houres before his course doth take him. And in no wise as long as the Algue doth endure to put of the shirt nor dublet, nor to rise out of the bed but when neede shall require, & in any wise, not to go nor to take the open ayre. For such prouision may be had, that at vttermost at the thirde course, he shall be deliuered of the feuer, vsing the medissons the whiche be in the Breuitary of health. And let euery man beware of casting their handes and armes at any time out of the bed, in or out of their agonye, or to spraule with the legges out of the bed good it is for the space of. iii. courses, to weare continually gloues, and not to wash the handes. And to vse such a dyet in meate and drynke as is rehersed in the pestylence.

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**C**hapter xix. Chapter treateth of a dyet  
for them the which haue the  
Itack, or the Colick  
and the stone.

**T**HE Itack and the Colycke be in-  
gendred of ventositi, the which is  
intusid or inclosed in two guttes, the  
one is called Itia, and the other is cal-  
led Colon. For these two infymitiis  
a manne must be ware of colde. And  
good it is not to be long fasting. And  
necessary it is to be laxatine, and not  
in no wise to be constupate. And these  
things folowing be not good for them  
the which haue these aforesaide infy-  
mitiis, newe breade, stale breade, nor  
newe ale. They muste abstayne also  
from drinking of Beere, of Cyder, and  
redde wyne, and Cynamou. Also re-  
frayne from all meates that hony is  
in, eschewe eating of colde herbes,  
use not to eate Beanes, Peason, nor  
potage, beware of the vsage of fruits.  
And of all thinges the which doth in-  
gender

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gender wimde. For the stone, abstayne from drinkeinge of new ale, beware of beere, & of red wine & of hote wines refrayne from eating of red heareing, Martilmas beefe, and bakon, and salte fishe, and salte meates. And beware of goinge colde abouthe the middle, specially about the taynes of the backe, and make no restriction of wynde and water nor seege that wa-  
ter would expell.

## C The xxx. Chapter treateth of a Diet for them the whiche haue anye kyndes of the gowtes.

They the whiche bee infected wyth  
the gowte or anye kinde of it, I  
doe aduertise them not to syt to longe  
bowling and bibbing, Dicyrge, and  
carding, in forgettinge themselves  
to exonerate the bladder, and the belly  
when neede shall require, & also to be-  
ware the legges hange not wyth  
out

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out some staye, nor that the bootes or  
shoes be not ouer straite. **W**ho so ever  
hath the gowte, must refrayne from  
drinking of newe ale, and let him ab-  
stayne from drinking of Beere, and  
red wine. Also he must not eate newe  
bread, Egges, freshe Salmon, Eles,  
fresh Hering, Pylcherdes, Oysters,  
and all shell fyfhe, and hee muste ex-  
chewe the eating of freshe Beefe, of  
goose, of ducke, and of pyggons. Be-  
ware of takinge of cold in the legges,  
or ryding or going wetshooed. Be-  
ware of venefious actes after refec-  
tion, or after or vpon a full stomacke.  
And refrayne from all thinges that  
doth ingender euill humoures and be-  
inflatiue.

**C** The xxxij. Chapter treateth  
of a diet for them the whi-  
che haue any of the  
kynedes of Le-  
pozed.

He

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**H**E that is infected with anye of the fourte kyndes of the lepored, must restraine from all maner of wines, and from newe drynkes, and strong ale, then let hym beware of ryot and surfetyng. And let hym abstayne from eatynge of Spyses, and Dates, and from tryppes and puddings, and al inwards of beasts. Fishe and Egges, and milke is no good for leporous persons. And they muste abstayne from eating of freshe Beeke, & from eating of Goose, Ducke, and from water fowle, and Pygeons. And in no wise to eate no Venison, nor Hare fleshe and such like.

**C**THE xxxij. Chapter treateth of a dyet for them the which haue any of the kyndes of the falling sicknesse.

**W**Hosoever he be, the which haue anye of the kyndes of fallyng sicknesse, must abstayne from eatynge

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of whyte meate, spacyallye of mylke, he muste refrayne from drynkynge of wyne, newe ale, and strong ale. Also they shold not eate the fatnesse of fish nor the heades of fishe the whiche doth engender rewome. Shell fishe, Eles, Salmon, Haryng, and viscus fishes be not good for Epilentycke men. Also they muste refrayne from eatynge of Earlycke, Onyons, Leekes, Chibols, and all vaperous meates, the whiche doth hurte the heade. Venison, Hare fleshe, beeke, beanes and peason be not good for Epilenticke men. And if they know that they be infected with these great sicknesse, they shold not resort where there is great resort of compaニー, whiche is in the Church, in Hesi-ons, and market places on markette dayes, if they doe the sicknesse will infect them more there, then in any other place, or at any other tyme. They must beware they doe not syt to nyghe the fyre, for the fyre wyl overcome them and

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and wyl induce the sicknesse. They  
must beware of lying to hote in theyr  
bed, or to labour extremely, for such  
thynges causeth the griefe to come  
the ofter.

**C**hapter. xxxiii. Chapter, treateth of a  
dyet for them, the which hane  
any Payne in their  
heades.

**A**ny sicknesseg, or infirmitie  
and impedimentes may be in  
a mans head, wherfore who-  
souer hane anye impediment in the  
heade, must not keepe the head to hote  
nor to colde, but in a temperance. And  
to beware of ingendryng of rewme,  
whiche is the cause of many infirmit-  
ties. There is nothing that doeth in-  
gender rewme, so much as doeth the  
fatnesse of fishe, and the heads of fishe,  
and sursets, & taking colde in the feete  
and taking colde in the nape of the

**D.**ij. **necke**

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necke or heade. Also they the which haue any infymitie in the heade, must refrayne of immoderate sleepe, especyallye after meate. Also they muste abstayne from drynking of wyne, and vse not to drinke ale & beere, the which is ouerstronge, vocyferation, halowynge, cryng, and highe synging, is not good for the heade. All things the which is vaperous or doeth fume, is not good for the heade, and all things the which is of euill savor, as caryen, lucks, myde draughts, pysesbowles, snoffe of candels, dunghils, stinking canels, and stinking standing waters and stinking marshes, with such contagious ayes, doth hurte the heade and the brayne and memory. All odiferous sauours be good for the heade and the brayne and the memory.

**C** The xxxij. Chapter, treateth of a  
dyet for them, the which be  
in a consumption.

no ho

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W<sup>h</sup>osoever he be, that is in a consumption, muste abstayne from all sowre & tartte things, as Wineger and Alleger, and such like. And also he muste abstayne from eatting of geose meates, the which be harde and slowe of dygestion, and vse cordyalles and reboratorynes and nutritiue meates. All meats and drincks the which is swete, and that suger is in, be nutritiue. Wherefore swete wynes be good for them, the which be in consumptions moderately taken. And sowre wine, sowre ale, and sowre Bette is good for no man, for it doth freke a boaye nature. And let them beware that be in a consumption of fried meate, of bruyled meat, and of brenned meat the which is ouer rosted. And in any wise let them beware of anger and pensiue fulnesse. These things following be good for them the which be in a consumption, a Pigge or a Cocke stewed and made in a telly. Cockrels

H.ij. stewed,

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stewed, Goates mylke and Sugur,  
Allmon mylke, in the which Bype is  
sodden, and Rabets stewed. &c.

**C**THE xxxv. Chapter, treateth of a  
dyet for them the which be asma-  
tycke men, being shorte  
wynded or lacking  
breath.

Shortnes of wynd commeth divers  
stimes of impediments in the lunges  
and straightnes in the breast, oppylated  
through viscus fleyme and otherwhyle  
when the head is stuffed with rewme  
called the poose, letteth the breath of  
his naturall course, wherefore he that  
hath shortnes of breath, must abstaine  
from eating of fruts, specyally if they  
be olde, cheese and mylke is not good  
for them, no more is fyfe, and fruite  
raw, nor crudz hearbes. Also al maner  
of meate the which is harde of digesti-  
on is not good for them. They muste  
refraine

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restraine from eating of fishe, specially from eating fysh the which wil cleane to the fyngers, and be viscus and flye meie, and in any wise beware of the skinnes of fysh, and of all maner of meate the which doth ingedre cleane. Also they must beware of colde. And when any house is a swēeping, to good out of the house for a space into a cleane ayre. The dust also that ryseth in the streate thorough the behemence of the wynde, or other wise is not good for them. And smoke is euell for them and so is all thing that is stopping. Wherefore necessary it is for them to be laxed. for ordynary 1596 a Gun 1300

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**C**Chapter. xxxvi. Chapter, treateth of a

Dyet for them the which haue

and shold the Palsey **T**o whom to addre this to come

**T**hey the whiche haue the Palsey, bniuersall, or particuler, must beware of anger hastinesse, and testines and

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and must beware of feare, for thorow  
anger or feare dyuers tymes the pal-  
sey doe come to a man. Also they must  
beware of dronkennesse, and eating of  
huttis, which things be euill for the  
palsey of the tongue, coldenesse & con-  
tagions and stinking and filthy ayres  
be euill for the palsey. And let euery  
man beware of lying vpon the bare  
grounde, or vpon the bare stones, for  
it is euill for the palsey, the sauour of  
Castory, and the sauour of a fore, is  
good against the palsey.

**C**hapter. xxvii. Chapter, doth shew an  
order and a dyet for them the which  
be madde and out of

a to drame their witte.

**T**here is no manne the which hath  
anye of the kyndes of madnesse,  
but they oughte to be kepte in sau-  
garde for dyuers inconuenience that  
may fall, as it appeared of late dayes  
of

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of a lunatick man named Michell, the  
which went many yeares at liberty, &  
at last he did kill his wife, & his wifes  
sister, & his owne selfe. Wherefore I do  
aduertise euery man the which is mad  
or lunatycke, or frentycke, or demony-  
acke, to be kepte in sauengard in some  
close house, or chamber where there is  
little light. And that he haue a keeper  
the which the mad man do feare. And  
see that the mad man haue no knife nor  
sheares, nor other edge toule, nor that  
he haue no gyrdle except it be a weake  
lyst of cloth, for hurtinge or killinge  
himselfe. Also the chamber or the house,  
that the mad man is in, let there be no  
paynted clothes, nor paynted walles,  
nor pictures of man or woman, or  
fowle or beaste, for such thinges ma-  
keth them ful of fantasies, let the mad  
persons heid be shauen once a moneth,  
let them drinke no wine, nor strong  
Ale, nor stronge Beere, but moderate  
drynke. And let them haue ij. times in  
a

The Dietary of Health.

adaye warine suppinges, and a little  
warine meate. And vse few wordis to  
them except it be for reprehension, or  
gentle reformation, if they haue any  
wit or perseuerance to vnderstand.

**C** The xxxviii. Chapter, treateth of  
a dyet for them the which haue  
any of the kindes of the  
Dropses.

Sainte Bede sayeth, the more a man  
doth drinke that hath the Idropsye,  
the more he is a thirste, for although  
the sicknesse doth come by superabun-  
dance of water, yet the lyne is drye,  
whether it be Alchites, Iposatca, Len-  
cole gmancia, or the Tympany. They  
that hath any of the iiii. kyndes of the  
Idropses, must refrain fro al thinges  
the which bee constipate and costyue.  
And vse al thinges the which be laxa-  
tyue, Nuttes, and drye Almondes, and  
hard cheeze poyson to them.

**C** The

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The xxxv. Chapter, treateth of a  
generall dyet for all maner of men and  
and women being sicke or whole.

There is no man nor woman, the  
which haue anye respecte to them  
selues, that can be a better phisition  
for their owne sauergarde, than theyr  
owne selfe can be, to consider what  
thing the which doth them good, & to  
refrayne from such thinges that doth  
them hurte or harme. And let euerya  
man beware of care, sorrow, thought,  
pensyfenes, and of inwardre anger.  
Beware of surfets glise not to muche  
venerions actes. Breake not the  
busiall custome of sleepe in the night.  
A mey hearte and minde the which is  
in rest & quietnesse without aduersity,  
and to much worldly busynesse canseth  
a man to live long and to looke yongly  
although he be aged, care and sorrow  
bringeth in age and death: wherefore  
let

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let euery man be merci, & if he cannot, let him resort to merie compaunce, to breake of his perplexatyses. Furthermore I do aduertise every man to wash their handes oft euery daye. And dy- uerts tymes to keyne their head euery day, and to plunge the eies in cold wa- ter in the morning. Moreouer I doe counsell euery man to keepe the breast and the stomach warme, and to keepe the feete from wet, and otherwhyle to washe them, and that they be not kept to hote nor to colde, but indifferently. Also to keepe the heade and the necke in a moderate temperance, not to hote nor to colde. And in amye boise to be- ware, not to meddle to much with be- netious acts, for that will canse a man to luke agedly, and also causeth a man to haue a briese or a shorte lyfe. Also o- ther matters pertayning to any perti- culer dyet: you shall haue in the dyets aboue in this booke rehearsed.

**C The**

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**C**hapter. vii. Doth she we an order or a fashion, howe a sicke man should be ordred: And how a sicke man should be vsed that is lykely to dye.

**W**hosoeuer that is sore sick it is bincertayne to man whether he shall live or dye. Wherefore it is necessarie for him that is sicke, to haue two or three good keepers, the which at all times must be diligent, and not sleppish, sluggish, nor fūttish.

And not to weepe and weyle about a sicke man, nor to vse many wordes. Nor that there be no great resorte to common & talke, for it is a busynesse for a whole man to answer many me, specially women that shall come to hym. They the which commeth to any sicke person, ought to haue fewe wordes or none, except certayne persons the whiche be of counsell of the testament makinge, the which wyse men be not to seeke

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Seeke of such matters in their sickenes  
for wisdom wold that every man shold  
prepare for such thinges in helth. And  
if any man for charity will visite anye  
person let him aduertise the sicke to  
make euery thing even betwixte God  
and the world, and his conscience, and  
to receive þ rights of the holy churche,  
like a catholike man. And to followe  
the counsell of both phisitions, whiche  
is to say, the phisition of the soule; and  
the phisition of the body, that is to say  
the spirituall councell of his ghost-  
lye father, and the bodily counsayle of  
his phisition, concerning the receites  
of his medissons to recover health. For  
saynt Augustin sayth he that doth not  
obserue the comandementes of his  
phisition, doth kill himselfe. Further  
more about a sick person, shold be re-  
dolent sauouris, & the chamber shold  
be replenished with herbes & flowers,  
of odiferous sauour. And certayne  
tymes it is good to be vsed a little of  
some

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Some Perfume to stand in the middle  
of the chamber. And in any wise let not  
many men, specially women be toge-  
ther at one tyme in the chamber, not  
only for babblynge, but specially for  
their hote breathes. And the kee-  
pers shoulde see at all tymes that the  
lycke persones drynke be pure, frishe,  
and stale, and that it be a little war-  
med, turned out of the colde. If the  
the sick man waxe sicker and sicker  
that there is no likelyhode of a mer-  
iment but gries of death, then no man  
ought to moue to him any woridlye  
matters or busynesse, but to speake of  
ghostly, & godly matters, and to reade  
the passion of christ, & to say þ psalmes  
of the Passion. And let not the kee-  
pers forget to give the sickeman that  
is in such agony warme drynke, with  
a spoone, and a sponefull of a cardell  
or a Colesse. And then let euery man  
doe indeuer himselfe to prayer, that  
the sick person may finishe his life ca-  
tholickly

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tholickly in þ fayth of Jesu christ, and  
so to departe out of this mysterable  
world. I doe beseech the ffather, and  
the sonne, and the holy ghoste, thorow  
the merite of Jesu Christes passyon,  
that I and all creatures lyuing maye  
doe. Amen.

FINIS.



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